

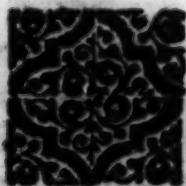
AN
ORDINANCE
PRESENTED TO THE
Honourable house of Commons, by

Mr. Bacon, a Lawyer in Suffolke, and Mr.

Tact, both of them Members of the same
House, and by their meanes was twice read,
and referred to a COMMITTEE.

Pretended for preventing, growing,
and spreading of Heresies.

VVith some brieft Observations
thereupon, shewing how contrary it is to
that Law of Love, which teacheth men to
doe to others, as they would have others
doe to them.



London, Printed in the Year. 1 6 4 6.

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London, Printed in the Year 1646.

An Ordinance presented to the honorable House of Commons, by Mr. Bacon, a

Lawyer in Suffolk, and Mr. Tuck, both of them

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BE it ordained, that all such as shall from
and after the date hereof, willingly
preach, teach, print, or write, publish and
maintaine, any such opinion contrary to
the Doctrines ensuing;
viz. That God is present in all Places, That God
is, or that he is One in three Persons, Or doth know
or fore-know all things; Or that he is Almighty, Or
that he is perfectly Holy, Or that he is Eternall, Or
that shall in like manner publish, That Christ is not
God coequall with the Father; Or shall deny the
Manhood of Christ, Or that the Godhead and Man-
hood of Christ are severall Natures, Or that the
Manhood of Christ, is pure, unspotted of sin; Or
that shall publish, that Christ did not die, or rose
from the dead, nor is ascended into Heaven bodily,
Or that his death is meritorious in behalfe of Belee-
vers. Or that shall publish or maintaine, as aforesaid,
that Christ is not the Son of God, Or that the Holy
Ghost

(1)
(2)
Ghost is not God. Or that the Scriptures are not the
Word of God. Or that the Soules of men shall not
live after they be dead. Or that there is no day of
Judgement after death.

Such publishing with Contumacie, shall be judged
Felony; Such persons shall by two witnesses be
bound over by two Justices unto the Gaol delivery,
and the Delinquent shall be indicted for Felony; and
upon finding the same indictment, and that the party
be found guilty, and shall not abjure his said error, he
shall suffer the paines of death, without benefit of
Clergy: But upon abjuring of the said error, he shall
upon two sufficient Sureties be bailed.

And be it further ordained, that if after abjuring
the said errors, he shall publish inragging, he shall be
indicted and put to death.

And be it further ordered, that if any person shall
wittingly and presumptuously, or contrary to admo-
nition, blaspheme the name of God, or any of the ho-
ly Trinity, or shall impugn the word of God, such
offences shall be adjudged Felony; and the Offender
committed without Bayle or Mainprize, and the par-
tie being found guilty, shall be branded in the left
Cheek, with the Letter B, and upon the like offence
the second time shall suffer death.

And be it further ordained, that all persons who
shall publish any of the severall errors hereafter en-
fuing, viz. That all men shall be saved, that a man
by nature hath free will to turne to God, That God
may be worshipt by Pictures or Images, or that the
soule of any man after death goes neither to Heaven
nor Hell, but to Purgatory; or that the soule of man
dyes

yes or sleeps when the body is dead; or that the revelations or workings of the Spirit, are a rule for a Christians life; though divers from, or contrary to the written Word of God; or that a man is bound to believe no more then by his reason, he can comprehend; or that the Morall Law contained in the Ten Commandements, is no rule of a Christians life; or that God sees no sinne in the justified; or that a Believer need not repent nor pray for the pardon of sin; or that the two Sacraments of Baptisme, and the Lords Supper, are not Ordinances commanded by the Word of God; or that the Baptizing of Infants is unlawfull; or that such Baptizing is void, and of none effect; or that such persons are to be Baptized again: and in pursuance thereof, shall baptize a person formerly baptized: or that the observation of the Lords Day, as it is enjoined by the Ordinances and Lawes of this Realm, is not according, or contrary to the Word of God; or that it is not lawfull to pray in publique, or Family Prayer, or to teach Children to pray; Or that the Churches of England are not true Churches; Or that the Ministers or Ordinances, are not true Ministers or Ordinances; Or that the Church government by Presbyterie, is Antichristian, or unlawfull; or that the Magistracy, or power of the Civill Magistrate by law established in England, is unlawfull; or that all the use of Armes for publique defence (be the cause never so just) is unlawfull.

And in case the party so accused for any of the said offences, be committed before two Justices, the party committed shall be ordered to renounce his said error

errour in the publique Congregation of the Parish Church whence the complaint comes, and in case he refuses or neglects the same at or upon the day, time and place appointed by the said Justices, that he shall be committed to prison by the said Justices, untill he shall find two Sureties, of Subsidie men that he shall not publish or maintaine the said errour or errors any more.

Some briefe Observations upon the foregoing Ordinance.

THat Mr. *Tuck* and Mr. *Bacon* be desired to offer to the consideration of the Honorable House, seriously to debate, how far their power can extend (as to the knowledge or worshipping of God) over the persons and Consciences of the people who intrust them.

For how can there be an intrusting power of any thing from any or many men, to the custody or ordering of any compacted body, but only such power which evidently appeareth to reside in every Individuall part thereof in themselves.

That Mr. *Tuck* and Mr. *Bacon* should doe well first to prove, that any individuall part of this Parliamant, or people, of any Nation, enjoyes such a power in themselves, either to direct or compell their owne consciences, in the knowledge or worship of their Creator which as yet is not evident, for

hitherto it is impossible that any finite creature can comprehend an Infinite incomprehensible God, for it appears by many texts of Scripture to be the only act of

Love, that dwells with God to regulate and guide the hearts of men, according to his own good pleasure; who requireth no man to adore him in knowledge or worship, more or lesse, but as every man is fully persuaded in his own mind.

For man in himselfe hath no knowledge of God, But as God manifesteth himselfe unto him, therefore man of necessity must follow in practice the dictates thereof, otherwise man sinneth against the light of knowledge, whereby his condition is more abominable then the brute Beast that perisheth in ignorance.

3. That Mr. *Tact* and Mr. *Bacon* notwithstanding, they have done in this the Clergies worke, will now last move the Honorable House to remembre how odious and abominable former Acts of Parliaments in such cases hath proved in the sight of this generation, some Parliaments establishing that Idol of poperie, requiring conformity thereunto, under the paines of Death, affirming it to be agreeable to the Word of God. Other Parliaments condemns this way as Antichristian; and establisheth Episcopacy, alledging that agreeable to the mind of God, with the use of Common Prayer, Surplices, and other devices, requiring obedience thereunto, under the like pains and punishments. So that many for adhering to their judgments, suffered Death, for pretended Heresies and errors: which pretended errors since appeareth to be such, and the guilt of their blood remains on this nation at this day, and had not such men our went the limitation of Parliaments, we might have sate in darkness till this time. That this Parliament hath declared Episcopall government to be Antichristian, and
settled

stituted Presbyterie instead thereof, but the Priests are
contented therewith, without a sole power of Iuri-
diction over the lives and consciences of the people
of this nation, indevoreth to inflave all inquiring
people to seeke knowledge from their lips, to believe
as they believe, to know no more then they judge
we should know.

The contrary minded shall be inflicted with impri-
sonment, and death, under pretence of Blasphe-
mie and errors, when there is no such thing can be
brought forth by the contrivers thereof, much like
the old Religion in *Henry* the eighths time, hanging in
Smithfield a Protestant on one day for his judgement,
and a Papist the next for his, to such a conclusion are
we like to be reduced through the instigation of the
Clergie of our times, whose end is their interest and
domination over us, in the people of England.

F N 13.